

IV

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There are two things I want to talk about. One has to do with the utilization of the different things we have and the other is the clarification of certain concepts which apparently have to be repeated time and time again before they start to take hold of one. And why this necessity. Why it is really urgent to see that these things have to be taken, almost you might say, in the very beginning as clearly as you can get it because there is always the chance that because of time, the application, monotony, habit forming and all of that, that you lose track again and again of that what is really important in Work. It is the utter simplicity of Work. Why this particular tendency always exists that people want to apply the ideas of Work in the most difficult situations. It probably is that they think that they can do it or that for them they have more satisfaction or that perhaps under such situations they think that it is necessary to try to Work because that will change the particular situation in which they are. But you see the motivation for Work is not understood. All the time this application in the most difficult conditions in which you are involved, in which of course in whatever you are doing you have feeling, you have to do () enough in order to do it right. And all the time that one thinks that ^{when} one is so engaged with this kind of identification that then the introduction of so-called objectivity immediately will solve all the different questions that are involved and it is utter stupidity. Here we are faced with the possibility - let's say the chance - of building something that is not in existence and that has to grow in conditions which are completely adverse to it. They are not suitable for the existence of an "I". Objectivity, as I've said many times, does not belong to earth. It happens to be here once in a while and then sometimes accidentally we see it, we recognize it, we experience it, we have an awareness of it. But most of the time every door

is closed and it keeps closed even if sometimes objectivity may knock on the door - it won't open because inherently subjectivity is afraid of it. And to try to introduce this idea of becoming free in the surrounding where we are constantly bound time and time again in double knots on top of double knots. This complete identification with which our life is at the present time manifesting itself because it has been built up to be that way and upon which we build our ordinary self confidence. All of that we think that in the midst of all of that we think we will just introduce a little bit of "now I wake up". I say it is utter stupidity to try it. Of course it is a little bit let's say enticing. If you only could see your mind function, how lovely it would be to be objective. If you only could at a certain time direct your thoughts so that you could think what you want to or that you could think or that you could think whatever is the best in a certain situation in which you find yourself. And I can understand well enough that one in the midst of certain things where it is perhaps important that one is a little bit more objective, that you try to introduce these ideas and it is always a failure. Because immediately when you try you fall back in your ordinary mind and it starts to function and even much more intense because it is threatened in its existence simply by the thoughts that you might have of wanting or of that kind of a wish that you would like to be free. You will be bound for a very very long time and only at certain moments can you experience a certain freedom and for the rest you have to be satisfied with trying time and time again, the ordinary monotony of applying the x ideas of Work in the most simple circumstances that you really feel as if you are a child, that you do not want to do it because you think that you already are much more ~~mx~~ advanced. Once and for all make sure for yourself that you are absolutely nothing. I don't want to use the word that Gurdjieff uses for it. I use it in French - merde. That is what we are and we stink. And the sooner one understands this that that is the material you have to work with and that it is necessary to be converted into some kind of material that at least has a reason of xistence or a reason of being. The sooner

we realize that the better it will be for us because then we start from some kind of a foundation and we don't have to return to it again and again. We always lose sight of that fact. The second thing we mix up is that "I" is judged from the standpoint of subjectivity. It is judged all the time by what we think and what we feel. All the time we think that that what is "I" is still subject to all the different rules that we apply in ordinary life and which sometimes in ordinary life are quite lovely but they don't apply to "I" at all. And that the only possibility of realizing what "I" is is simply saying it is there and it happens to be and no further description is necessary. Later it will change and then when it grows of course it will develop and it will then have the possibility for consciousness - something that we would like to call conscience. But you see it is so long, such a long road. Don't fool yourself. I don't blame anyone to give up. That really you come to the conclusion - this is me, what will I do. It is out of that particular kind of trying that will come every once in a while when one is disappointed and after many years of striving that there is so little to show for it and the question is then how do I hold on to this idea. You see I can't go back anymore. I know too much about myself. I am no longer that kind of a fool. I know enough with my mind when it functions correctly and also when because of the attempt of objectivity and this kind of a perception that I have accumulated certain facts about myself which are undeniably true and that with this I find myself and I know what kind of a creature I am and how constantly I keep on being bound and reacting and all of the time interfering into the possibility of the "I" existing, interfering with my ordinary mind, trying to figure it out, trying to explain it, trying to create conditions so that then such and such a condition. That I am completely absorbed for instance in reading and then I so-called come to and then I will work. Once and for all forget it. You cannot be at the present time objective even while you read and your mind is interested in what it's supposed to do. You cannot be objective whenever you are angry or want to emphasize or explain certain things. You cannot be objective whenever any kind of an emotion

is involved, even prayer to God. You cannot be objective at that point. The "I" will not be there. It cannot be because you are at that time too much bound and whenever there is bondage "I" doesn't belong to you. "I" belongs to you without bondage, without any kind of connection, only with a certain amount of energy that at times flows from it to "I" and sometimes from "I" returns again to KK "It". When that once has been established as a relationship then there is a possibility by constant feeding something of this "I" will remain a little bit more permanent and that after some time then it will be there, even if it is not so-called used or even if you are not all the time in a state where "I" will look at you benevolently because this "I" will do. This "I" will be at times your friend. This will help you () because "I" is looking for "It". Don't make a mistake about it. There is a desire on the part of higher beings to wish to find out why even for them this condition on earth still exists as a condition of bondage and why it should be that it takes such a long time before earth can actually outgrow it and become what it ought to be, and before mankind as a whole and surely some individuals cannot as yet be free of it even if they wish. These "I's" all together - this what is represented as a higher force, which of course exists because it can never be denied that it ever will end, and for that reason when it is you might say around one - when at times one is in such a condition of openness, when one can hear and feel, when one can become conscious of the fact that something apparently is looking for the possibility of a manifestation of a certain kind - this is the function of "I". When it once has been formed. When it once has been created and has sufficient breath to live and to wish to continue to live, that "I" has in it the wish not to die - that is, not to be eliminated from the surrounding and the atmosphere in which it has been created. When "I" starts to realize that that kind of a function has to be fulfilled it starts looking for something that is willing, into which you might say it could enter, with which it could work together and in that kind of cooperation helping then to free more of that what is still right in man - to free it from the bondage of

earth. But you have to start at a low, very low, level. We are stupid really. We don't know. We are ignorant. We can call that stupidity. We can call it something that at times we really misunderstand why we are and that then sometimes on that kind of a basis one says I should have done. You see x at that time, I cannot be more than what I am. So I cannot say I should. And at the same time this should come from a conscience which at that time exists and I say - well, if I only can do it four times, why shouldn't I be able to do it five times. That's a conscience. It's not your mind. Your mind ~~xxx~~ explains it, why it is impossible. But your conscience never believes you. Your conscience always will poke you as it were. It will tell you all the time - try to wake up, try to see, try to see it this way or that way or another but never never give up because ultimately infinity will also be possible for you to experience it. Then one has a determination. When one says - such foolishness to try to do it in conditions where I ~~know~~ know it is not right - why should I even be that foolish, why should I even think that I can do it. It comes from conceit. From vanity. From self love. It comes from not willing to give oneself up completely. It comes from not wishing to negate oneself, to lose oneself hundred per cent. It comes from still having belief that we are something. And of course it comes because we are something on earth but we are nothing in relation to the planets. They don't even know x us. My feeling really doesn't know my body. It uses it all the time but still it doesn't know it and it doesn't want to. But if my feeling is adjusted towards wishing to hope for that what is above, this is the aspiration. All the other little wishes - they belong to the body. They are not feelings really; they are not worthwhile. Feelings that have a chance. Feelings that are potentially emotions. Feelings that have to do with a possible evolution of man, with a possible ~~and~~ growth of man as a Kerdjanian ~~body~~ could grow, with that what is in contact, with that what sees at times intellectually - I call it the lights of Karatas - of course it is that what is above one or away from one or that what is more real within one or that what might be called heaven - this wish

to strive towards that - such feelings in their purity being erected with aspiration and inspiration towards that what really should give us ultimately the silence and the peace it wishes. How. How does one get it. Prayer. Sitting quietly. Trying to wake up when one does very simple things. Trying to be united in ones centers as well as one can be as One, to be as an entity that unit what is a replica of the totality of all things existing. To efface oneself in order to find oneself. To eliminate that what is still - we know it - holding us down to earth, binding us all the time. And to fight it. To realize it exists. Also to realize it must stop. It must go. To be free. To dare to be simple. Not to require all the time a little nonsense which at the present time simply holds us up, supports us. I remember Gurdjieff talking about the () being held up by little stands like they used to have in the olden days when a photograph was taken so that you wouldn't move your head - a little clamp was put back of your head, not showing in the photograph but at least you could keep it steady. This kind of support that we get from our habits, from our tendencies and idiosyncracies and all the things that belong to our associative values, everything that belongs to acquired characteristics. Strip yourself of that. Dare to undress. Be naked in front of truth. See yourself for whatever you are, knowing everywhere and always, and then maybe as I say a prayer, maybe as a form of unity, maybe in such quiet that you can hear what would become your conscience, the benevolence being crystallized in a form within oneself when that what is "I" wishes to take part in ones life and then lead us towards the possibility of a real insight and a real light. Always simple. Always come back to the simplest forms - an observation, an awareness, as much impartiality as you can allow yourself. Impartiality means you have to stand alone. Your mind has to stand alone and not be dependent on anything. Your mind has to record and not even be dependent on the activity. That is why silence is good. And then in that one finds a solution. In that one knows. In that one is destroyed. In that one lives forever. Don't make things complicated. When Gurdjieff says don't

philosophize it means Don't. Never mind what you don't understand. Never mind the beautiful sayings, all the different words, formulations, emphasis on this and that, never mind. It won't buy you any way to get to heaven. A little bit of something - your ~~own~~ essential features and a little bit of a handkerchief and a stick to give you support. And when you walk up the mountain with a stick over your shoulder and the handkerchief ^{with} - that that what is your chief feature and that what is your essence and that what is your magnetic center, climbing up, in loneliness maybe, but finally the chance exists that you will reach the top. Then maybe you see the promised land. Then maybe you can decide to go or maybe you will say no, not yet. To that kind of life.

Part II

There is one other thing that I said that I should talk about. The second one has to do with your work in general and the responsibilities for it. We talk every once in a while about the necessity of maintaining the ideas in a proper way that there will not be any misunderstanding; that you try to define it now as well as you can in as exact a language as you can. And that every once in a while at a meeting in answer to some questions we may have some kind of a formulation which happens to fit and which perhaps is logically, clearly, put or formulated. All this as material is subject matter and can be helpful later on, particularly of course when I am writing and when I have to think about certain subjects - how we talked about it - on what particular (). And that they can be put in the proper way in Firefly when I finally get down to it and actually start writing at full speed. A great deal of work can be done. You see, when I listen to tapes

from other places - because it's impossible for me to be there - but when I listen I many times would like to stop and tell them not to run ahead or to run without a head at all like a chicken and to repeat and repeat all the time the same things and sometimes the mistakes they do repeat - that it is not clear and they go around and around and I know we have talked about it many times and it has been on tapes and such people have received tapes - more than enough, I don't know how many. I would almost say half of the tapes that we have here they have in Boston, they have in Seattle, they have in Berkeley, to mention only those three centers. What do they do with them. You see many times I question. And then I come back again - what do we do with what we have. Transcriptions yes. Resumes of course. Here and there as you know some attempts are being made to collect data, subjects. We've had periods in which we were quite active and periods in which that was forgotten, at the present time we're doing it a little better again. A few groups as you know are working on that. But it has to be correlated for the benefit of ourselves and also perhaps for the benefit of the groups where I'm not all the time. Simply in order to stop useless conversations and to pin a certain thing down where it belongs and to look it up as it were in a dictionary, an index, of certain statements or descriptions of what is Work, what is understood by impartiality, what are centers, what is their limitation, what is man as three bodies, what is really meant by "I", by consciousness, so that then at such a time they could refer to a tape and put it on and play it and finish. Because from our standpoint at the present time such statements have become authentic. I've time and time again listened to that what we have now on tape, particularly old tapes, years ago - maybe not so long in a lifetime but sufficiently long to accumulate enough tapes as we have at the present time. And if you go through them from the beginning, number one on up and then certain statements that are in there - they are the same as what we talk about at the present time. At the present time a little bit more embellished perhaps with a few examples or perhaps in a certain perspective

which the earlier meetings did not have naturally. I think we have grown a little bit but essentially, as principle, they are the same because there is only one way of looking at work, one way ^{at} of objectivity. There is no other way. I'm not saying that objectivity is the only way for all people - far from it. But if we are interested in trying to establish for oneself a form of consciousness which will enable us to continue to walk on earth in freedom - that's a big thing. And then for that I only know one way indicated how, exactly how to do it. How to try it. But you might say that's my opinion. Perhaps it's also my experience. But in any event at the present time being now engaged in the pursuit of the doctrine of Gurdjieff or that whatever Gurdjieff put in words and whatever he received or found as - sometimes maybe secrets or esoteric knowledge - or something that was put by him in a certain form and that we now talk about and sometimes elaborate a little bit and put it in a certain light, a light of daily experience. That is all we can go by. Quotations from All and Everything. Quotations from ~~an~~ some discussions we have had. As I say sometimes a happy combination of words. These subjects - can we put our finger on it when we want it. Can any one of the groups outside of New York find them at the proper time to settle an argument or to give food for new people. Not wispy wacky but exact. Answering certain questions that we have talked about and for which we found some kind of an answer. Apparently it was suitable but in any event something that makes sufficient sense. You see we're not working enough with that in mind, you're not working to maintain it, you don't do enough of that kind, you don't read or listen enough, you don't hear tapes, not enough. I know what I'm saying. I know that you have your professions. I know. And that you have your other work that has to be attended to and that you have to earn money. And that sometimes you are lazy and that you don't want to. But you see you miss certain things and if you are really honest about trying to find something for the time that I am not here. At the present time I can answer maybe a few questions. Later on I can't. Not for you in this way. And then again where are you going to look for this and that and will you have really

the desire to look for it. Will you have already acquired a certain taste which I think such a taste you must now acquire if you are in any way serious about work. If you have belief. If you think that it is useful for you and maybe useful for me. It is a serious question. That is why I talk about it. And don't treat it lightly because if you do that nothing will happen and we'll continue in the same way. In the first place there has to be correlation between the different attempts which have been made and are being made about certain subjects to be put in the proper place with relation to each other. That there is going to be a fund of that kind of information available. It will take from resumes that we have, from transcriptions that we have, from certain conversations perhaps we had then and also it will include any kind of material that anyone who listens to a tape could put as notes after having listened to it and then make a resume of that. Almost I would say in order to pay for having been able to listen to the tape. I'm going to make that a new rule. Anyone who borrows a tape for listening is under that obligation. Anyone who transcribes and keeps a copy of the transcription is under the obligation of making a little extract on a card of the subjects discussed. I think later on we will go through the different resumes that we have and extract from them some subjects. We will put the subjects all together and put them under proper headings. We will start with the cards which we have so far - rather limited - based on the 300 and the 400 series. 500, 600, 700 and 800 we don't know anything about. 100 and 200 series we don't know very much about but just a little bit here and there. From 900 on up we have a little better now - more material. We are working hard on this, some of us. And much work has to be done and as I say it has to be correlated also with work of other groups and when I get there they will have to give the work they do and we will supply them with what we do. So that we are trying to eliminate as many mistakes, as many misunderstandings as there might be and it's going to be a necessity for them as a group to listen to tapes we send - not to be dependant on one or two people or just that they keep it and it is there somewhere. It happens to be every once in a while played

here and there and then in part. I'm going to stop this when it cannot be solved. If it is not solved I'm not going to send them tapes. They have to learn to work and they are not working in the right sense at the present time and that is why I'm saying it now and it is on tape so that they will have this tape and can listen to it. I know exactly what I mean because I'm not entirely satisfied - not to say I'm dissatisfied, I'm disappointed. There are a few who listen to all tapes and make also notes and as they have them then available. But there are so few. Each group should divide or assign to one person to take care of all the Monday tapes. That is only one tape a week to which they should listen. And another person for the Tuesdays. Another for the Wednesdays. Another person for the Fridays and if there are any Boston tapes it's left to them. When we have meetings in Berkeley or Palo Alto it is up to them to do whatever they can - to make abstracts, to make transcriptions by which we will profit. When I am away I will send you copies of the meetings that we are holding there. Portland particularly. Seattle particularly. New people. Answers and so forth. All of that material will be available for you and you will have the responsibility to extract from it whatever you can for the benefit of yourself and for everybody else. More and more people want to know about certain things. I know that because that is like the handwriting on the wall. There are people in different places that when we accomplish something with this trip there are certain possibilities which will continue - they will have to be fed, they will have to be given material and also they have to be told what where to find the ABC of work so as not to have to waste too much time and not to make any time in repeating it time and time again because I have done that now so many times already. It's not that I get sick and tired of it - I think it's a waste of time of course and when there are tapes or information available then it's like a book. Much of it I hope will go in Firefly and with that everybody can study and I can ~~xxxx~~ retire. So I want to work towards that because I don't want to spend all this time for certain things that are of no further use because they already exist. If I had to make it it would be a different thing. I've said sometimes

age I said I've done my duty. There are more than enough tapes, more than enough material, enough for all of you any time for the next twenty plus years. You must know this. ~~XXXXXXXXXXXXXXXXXXXX~~ We have worked for it. And therefore I don't feel that I am under any particular obligation (then put it in the file) and this is what I want to do. Now you can help. Now you know. Now you know that things like that have to be done. That many people can help towards it. We will have to coordinate it. We'll have to find someone or a few people who can do it and actually put things down on paper and type it and I say in this correlation probably edit it also so that we don't make too many subject headings. But you know we have to work. Some time ago I said I will always say this and you will never satisfy me because I always think that there is work possible. I've told you the story about the corporal who wanted to become a sergeant and the sergeant who examined him happened to be the son of the washer woman to the mother of the corporal. So you might say the sergeant had it in for the corporal. He was not going to let it pass. The story is that if you carry a suitcase in your right hand and you meet a superior officer what do you do. So the corporal says I put the suitcase in my left hand and I salute. Well, if you have the suitcase already in your left hand and another in your right hand, what do you do. He says, well, I'd put the two suitcases in my left hand and I salute with my right. If you already had two suitcases in your left hand & one in your right, what do you do. I put the suitcase in my left hand and I salute. Then if you have already four suitcases in your left hand, one in your right hand - what will you do. I still will put the fifth one in my left hand and I will salute. And this went on you see. This persistence, this absolute non believing in impossibility. This is the attitude that one should have towards oneself if you believe that you could become holy and sacred. That someday you will be able to understand the secrets of the universe. If that is what you wish, your wish will be granted. But it will only be done when you really concentrate and consecrate and that you use whatever opportunities there are and

let no opportunity in that case go by. Pray for it that you will have the strength. Hope that you will have in yourself the real ~~in~~ eternal wish, the absolute yearning towards that what you must believe in as a solution for your life and that you will at the proper time make ~~proper~~ proper acknowledgement of that what exists outside of you in the light of which you become smaller and smaller and shrink to a point and at which point then you will start to grow out until the totality of yourself is equal, if that is a good enough term, equal to the totality of the universe. You see I talk about these aims. I talk about the possibilities and the hope. I talk about it that it is possible for any one of us. How much will happen and how much actually the possibility ~~it~~ will grow into the probability into the actuality - no one knows but yourself. And all I can say is don't give up because it is possible and you have to do it for your own sake. Even if you don't do it for your own sake, do it for the sake of the Lord. And even if you don't do it for the Lord, stay a little closer at home and do it for the sake of mankind. Do it for the sake of mankind which you should love, which includes all people you know, all people you don't know, all people you like, all people you don't like. For all of them you could become and they will become for you the kind of a source, stimulus. You will have it written on your forehead, this kind of endeavor, this kind of dedication, this kind of wish. And in your heart you will have the knowledge to be able to do it. So that that what is you as a being at a certain level is full of understanding and without ~~any~~ any question () and wishing in all simplicity to discover what his place is in the totality of all things. ~~it~~ If we can, let's work and if we can, let's work together.